

# The Inquirer.

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## SOCIETY FOR THE ABOLITION OF VIVISECTION,

23, Northumberland Avenue, W.C.

The following is an example of what may ensue in the dog after the "little needle-prick." It is abridged from the *Journal of Pathology and Bacteriology*, March, 1906. The object of the research—which was carried out at the Gordon College, Khartoum—was a certain febrile disease of the mule. Five dogs and four monkeys, besides various other animals, were used:—

"Dog No. 2 was inoculated on January 23.

In a few days it began to show signs of wasting, then the head became swelled and dropsical, and also the fore-legs and paws; later on this swelling disappeared, but the dog seemed very ill and weak and there was a thickening of the membrane of both eyes. Two days before its death it refused food and seemed very thirsty. On February 20 it died."

CONTRIBUTIONS to the Society gratefully acknowledged.



## OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, October 31.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Mr. E. WILKES SMITH.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley, Church End, Wentworth Hall, Ballards Lane, 6.30, Rev. J. ARTHUR PEARSON.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. J. RIGBY, M.Sc.; 6.30, Rev. JOHN ELLIS.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. HENRY RAWLINGS.  
 Hampstead, Rosslyn-hill Chapel, 11.14 and 6.30, Rev. H. GOW, B.A.  
 Harlesden, Willesden High School, Craven Park, 7, Rev. J. H. VANCE, B.D.  
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11, Mr. W. RUSSELL; 7, Rev. J. F. PARMITER.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11, Dr. F. W. G. FOAT, M.A.; 6.30, Mr. P. W. STANGER.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Mr. G. DAWES HICKS.  
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.  
 Stratford Unitarian Church, 11, Miss AMY WITALL, B.A.; 6.30, Rev. T. E. M. EDWARDS.  
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS.  
 Wandsworth Unitarian Christian Church, East Hill, 11, Rev. W. G. TARRANT; 7, Mr. F. MADDISON, M.P.  
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Rev. W. G. TARRANT, B.A.  
 Wood Green, Unity Church, 11 and 7, Rev. DR. MUMERY.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.  
 BATH, Trim-street Chapel, 11, Rev. J. McDOWELL; 6.30, Rev. G. CRITCHLEY, B.A., London.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Mrs. BROADRICK, of Weston-s.-Mare.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-rd., 11 and 6.30.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. W. WOODING, B.A.  
 CANTERBURY, Ancient Chapel, Blackfriars, No service.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER, B.A.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. A. GOLLAND, M.A.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.  
 HOBESHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. S. L'MARE, B.A.  
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. DOUGLAS WALMSLEY, B.A.  
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. J. C. ODGERS, B.A.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.  
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. DELTA EVANS.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 SOARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. D. PRIESTLEY EVANS, M.A.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.  
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.  
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11 and 6.30.  
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

## GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

## SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MISS EDITH VANCE and Miss GOLDNEY CHITTY will give a RECITAL in the Bechstein Hall, on Friday, November 5, at 8 o'clock. An interesting feature of the programme will be some Duets for two Violoncellos.

Tickets, reserved at 10s. 6d. and 5s., unreserved at 2s. 6d., may be had from Miss E. VANCE, Laurel House, North Hill, Highgate, and Miss GOLDNEY CHITTY, Shepherd's Hill, Highgate, and of Concert Director E. L. ROBINSON, 7, Wigmore-street, Cavendish-square, W.

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A BAZAAR in aid of the Building Fund will be held on November 11, 12, 13. Donations of money or goods will be gratefully received and acknowledged by the Secretary, Mr. LEWIS LLOYD, Church-road, Moseley, or Mrs. TITTERTON, Greenhill-road, Moseley.

Contributions already received from Miss Emily Sharpe, J. F. L. Brunner, Esq., M.P., J. Chamberlain, Esq., M.P., Austen Chamberlain, Esq., M.P., and many others, totalling about £120.

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## DEATH.

TAGART.—On October 24, at Undercliff, St. Leonards-on-Sea, suddenly, Catherine, widow of John D. Tagart, late of St. Anne's, Lewes, in her 78th year. Interred at Cheltenham, on October 28.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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## NOTES OF THE WEEK.

ON July 17 we gave prominence to the Religious Leaders' appeal to Christian England on behalf of justice and humanity in the Congo. We desire again to call special attention to the subject in view of the great meeting of protest which is to be held on November 19 in the Albert Hall. Copies of the appeal may be had from the Congo Reform Association, "Granville House," Arundel-street, Strand, W.C., while for those who desire fuller information there is Mr. E. D. Morel's book, "Great Britain and the Congo," with an introduction by Sir A. Conan Doyle. (London: Smith, Elder & Co. 6s. net.)

No words can convey a better idea of the horror of the present situation and the urgency of national duty than the following passage, which we quote from Mr. Morel's preface :—

"The primary object of this book," he says, "is to convey a conviction.

"The conviction that Britain cannot afford—from whatever aspect the matter is approached—to be beaten in the struggle against the slave system set up in the Congo by King Leopold as autocratic Sovereign of the Congo Free State, and now being continued by King Leopold II. as constitutional monarch of Belgium, with the support of his constitutional ministers.

"It is an attempt to bring home to the public what the present state of the Congo question is, and how that state has been reached, and to show that Britain *will* be beaten, unless the national will is immediately expressed in a manner which must finally break down the obstacles barring the way to victory.

"That is its primary object.

"The book has another purpose. To render intelligible, if haply that may be its effect, to all men the far-reaching character of this struggle.

"To make it clear that the issue is not merely concerned with securing good government for the present generation of Congo natives, but with saving the great Equatorial region of Africa from utter destruction.

"To prove, not only by appealing to the instincts of humanity, but by the presentation of an unshakable array of arguments and admitted facts, to calm and reasoned

judgment, that the various forms of slave trading, which have desolated Central Africa in the past, fade into insignificance beside the annihilating system which has superseded them, and that such a state of affairs is inimical to the general interests of contemporary civilisation.

"I cling, despite all, to the belief that were this absolute and astounding truth thoroughly grasped, in the immensity of its horrors, in its unspeakable shame and folly, not all the concentrated forces of active evil, the deadly compromises of diplomacy and the paralysing influences of indifference and moral flabbiness would be successful in stemming the demand for justice and redress."

\* \* \*

FOR those who find Mr. Morel's book too expensive, there is Sir A. Conan Doyle's full statement of the facts of the case, "The Crime of the Congo," which has just been published for sixpence. We are glad to see it exposed prominently for sale in the London book-shops. The author will not be suspected of sentimentalism, but he writes with an almost fierce energy of conviction. He believes that the reason why public opinion has not been more sensitive upon the question of the Congo Free State is that the terrible story has not been brought thoroughly home to the people. Dealing in his introduction with the diplomatic difficulties and the danger to European peace, upon which Sir Edward Grey insisted in his speech on July 22, he asks his readers to look this danger squarely in the face. Whence does it come? Tersely and clearly he explains the reasons why the Powers most directly involved should help rather than hinder any strong movement on our part against the tyranny of King Leopold. "But if it were not so," he says, "if all Europe frowned upon our enterprise, we should not be worthy to be the sons of our fathers if we did not go forward on the plain path of national duty."

\* \* \*

PRINCE ITO, who was assassinated by a Korean last Tuesday morning, was the most powerful man in Japan. Born in 1838, he belonged to the exclusive military caste of the Samurai; but it was as an administrator, with unusual gifts of shrewdness and business capacity, that he made his name. The transformation of Japan

into a modern State by the infusion of Western ideas, its economic and industrial revolution, was chiefly due to him. The fact that it has all taken place during the lifetime of a single man, and largely under his influence, suggests some natural misgivings in regard to its depth and permanence. Governmental changes in the modern world may easily outrun the slow growth of national character. The assassination was apparently the result of a plot against Prince Ito's life due to the military and other excesses of Japan in Korea and the act of annexation. The bitterness of the Korean resentment against Japan is illustrated in the saying, "If a god were to descend from Heaven wearing a kimono the Koreans would not trust him." In other words, Prince Ito has fallen a victim to the ambition for imperial expansion, uncontrolled by the claims of justice or respect for a weaker race.

\* \* \*

IN our last issue we had occasion to refer in terms of strong approval to the attitude of the editor of the *Westminster Gazette* in face of an audacious claim that advertisements should exercise financial control over criticism. We return to the subject in order to call attention to the fact that several newspapers have declined even to receive an advertisement of a volume on "Secret Remedies," published by the British Medical Association, with the object of warning the public of the folly of spending money on expensive nostrums. "This fact," says the *British Medical Journal*, "casts a light at once curious and instructive on the attitude of part of the British newspaper press towards the quack-medicine trade. It is, of course, common knowledge that the nostrum-mongers advertise very largely, and the revenue derived by many newspapers from this source must be very considerable, but probably few members of the public realise that some newspapers reap so large a harvest from the nostrum advertisers that they are unwilling to accept a modest little advertisement of a book which explains what these much-vaunted remedies contain, and how much they cost to make. . . . Wise in their own generation, they assign no reason for the refusal, and the suggestion that it is the fear of offending the quack drug sellers is permissible. It is not an incident of which the British press can feel proud, but it is one of which the medical profession must take note."



## EDITORIAL ARTICLE.

## CO-OPERATIVE THEOLOGY.

THE *Hibbert Journal* Supplement on the subject "JESUS OR CHRIST?" is a remarkable experiment in co-operative theology. No fewer than seventeen writers of eminence have contributed to it, and they represent not only different religious communions but also many nationalities. Churchman and Nonconformist, Roman Catholic and Rationalist, the right and the left wings of contending critical schools keep one another company in the great discussion. There is something piquant in the presence on the same open platform of reverent inquiry of the BISHOP OF SOUTHWARK, Professor SCHMIEDEL, Sir OLIVER LODGE, the Jesuit scholar Father RICKABY, and Principal CARPENTER. They write, of course, quite independently, and without any necessary sympathy with opposing points of view; but the fact that they have agreed to come together between the covers of the same volume, in order to discuss the fundamental facts of the Christian faith, is very significant of the new spirit of breadth and toleration which is beginning to animate the best men of all parties. A few years ago it would have been almost impossible to assemble such a representative company; but the old spirit of aristocratic exclusiveness is gone even in theology, and in a world which is dominated by scientific method and the spirit of inquiry, men must come down into the arena of open discussion and argue fairly with their peers or suffer the penalty of neglect. It is all of excellent augury not only on the side of a wider human fellowship and a better mutual understanding, but also in the interests of a fuller and richer apprehension of Christian truth. For we are among those who believe that no section of the church has exclusive possession of the truth. We all know in part, and we all prophesy in part. The Catholic and the Protestant, the mystic and the rationalist, each contributes something of spiritual insight or intellectual vision to the movement of the soul towards a deeper understanding of the facts and experiences by which it lives. We do not mean that all the writers who have co-operated in this volume intend their action to be interpreted in this way. Probably many of them would repudiate what we have just said very earnestly. But men are often moved by greater forces than they know, and the fact remains that they have agreed to a discussion of contending points of view on a subject, which goes to the very roots of religious faith, in an atmosphere of freedom and without controversial bitterness. It is, we repeat, significant of a new temper and a new outlook for religion.

On the subject of the discussion and its origin, a few words may be said. An article appeared in the *Hibbert Journal* for January, 1909, from the pen of the Rev. R. ROBERTS, of Bradford, with the title "JESUS OR CHRIST? An Appeal for Consistency." This article, which is reprinted at the end of the present volume, sought to challenge very seriously the identification of the historical JESUS with the CHRIST as a divine power or ideal immanent in human life, on the ground of the fragmentary nature of the Gospel records, supposed blemishes in the traditional picture of the life and character of JESUS, and the limited ethical value of his teaching for the modern world. As the statement of a case it was not very formidable. All that Mr. ROBERTS had to urge had been stated before in more incisive language, and with ampler scholarship; but he wrote just at the right moment to arrest public attention. "Within a week of publication," the editor writes in his preface to the present volume, "replies and criticisms, eulogies and condemnations, began to pour in from all quarters. Even now, after an interval of seven months, the stream continues to flow. Moreover, the article was publicly discussed by preachers and lecturers, as well as in the religious and the daily press. This seems to show that, whatever Mr. ROBERTS has succeeded in doing, or failed to do, the question he has asked is vividly present to the minds of many, and one on which thoughtful men are seeking for light. The impression made on a mind which had closely followed the public discussions, as well as read all the varied contributions which have been offered to the *Hibbert Journal* in connection with the matter, could hardly fail to be this: Here is a question which men are pondering deeply and anxiously, but which, either for reasons of reticence or from lack of opportunity, has not yet received (at least in England) the measure of impartial investigation demanded alike by the gravity of the issue and the intellectual standards of the age." At the same time, as the editor is careful to explain, while Mr. ROBERTS' article is the occasion of the discussion, it is not its subject. It is the whole problem of the relation of the JESUS of History to the CHRIST of Religion which we are invited to investigate.

The contents of the volume are seen, even at a first glance, to vary considerably in quality and value. In some of the essays we are conscious of the disposition to approach the subject more from the point of view of dogma than of historical inquiry, while in others it is the wide knowledge and the equable detachment of mind of the trained scholar which arrest attention. It would be rash, without much longer and deeper consideration, to attempt to pronounce upon the value of the discussion as a whole as contributing to

knowledge or confirming faith. Our first impression is that the extreme positions of Mr. ROBERTS receive remarkably little support at the hands of those who are most competent to speak like Professor WEINEL and Dr. DRUMMOND, or even from Professor SCHMIEDEL. Profound study of the Gospels does not tend in the direction of historical scepticism or to a limiting of the religious significance of the person of JESUS to his own generation. In other words, the identification of JESUS with the CHRIST was not a theological afterthought, but the necessary interpretation of historical facts and of the soul's experience. As Professor WEINEL puts it, "It is JESUS himself, and not an ideal, that can be detached from him, who is the fulfiller of the moral religion of Judaism, which he developed to the uttermost and transformed into the religion of moral redemption."

On one other matter of grave importance, which is forced upon our attention alike by this volume and some current religious tendencies, we may make one or two observations. Suppose Mr. ROBERTS and those who belong to the same school of thought are right, and in speaking of JESUS we are simply going back to a long-vanished past, can we still retain the word CHRIST in our religious vocabulary detached from any historical reference, in the sense of a divine presence or ideal immanent in human life? That we can retain the fact, which the word is meant to signify, we do not doubt for a moment, but the word itself has particular historical associations. It is hardly a natural use of language, and, we fear, must lead inevitably to a great deal of popular misunderstanding. The word or name itself is a dead piece of Jewish apocalyptic apart from the special meaning and the deep emotional power which it derives from the Gospel picture and the Gospel influence. Fling it out before a great religious audience, and it is a word which quivers and glows, as with hidden fire; but it is because it has a definite historical content and personal appeal. We cannot undo the long process of historical association, which has stamped it into the dignity of a proper name in the devotions of the Church and the literature of the world. For ourselves, we have no wish to make the attempt, not because we know that it is useless, but because, in the experience of the Christian fellowship it gives definite content to our ideals and binds us in perpetual loyalty to a standard of character, a spirit of life, and a relationship with God, which have historical reality.

On all these matters the volume before us provides both intellectual stimulus and spiritual illumination. It cannot fail, we think, to help many people to meet the demands for a reasonable re-statement of belief, and through the tolerant clash of opinions to strengthen the unseen foundations of religious sympathy.



## LIFE, RELIGION &amp; AFFAIRS.

## THE GOSPEL OF PAIN.

THE late James Hinton's "Mystery of Pain" was a profoundly suggestive little book, the testimony of a noble and compassionate heart, which out of bitter struggle had found the light to dawn. It might not carry conviction to every mind as to the sufficiency of its final doctrine, but no one could read the book with sympathy and not be the better for its quickening touch and its deep insight into the spiritual triumph of self-sacrifice and love in the midst of pain and death. A like impression we receive from "The Gospel of Pain," by Thomas J. Hardy, B.A. (George Bell & Sons. 3s. 6d. net), which was published last year and quickly reached a second edition. Belonging to a later generation, its burden is the same, it is a book of very living interest, embodying a personal testimony which comes manifestly out of the heart of one who has suffered keenly, but has found the way to victory. For many of our readers the book will have a special interest from their memory of Mr. Hardy as they came to know him in his "Confession of Heresy," and "Chart and Voyage," and his association for a short time with the ministry of the Richmond Free Church. Since then he has been through deep waters, the witness to which is in "The Gospel of Pain." Concurrently with the victory here recorded, his mind has reverted, with new and deep apprehension, as he holds, to the central doctrine of the Orthodox creed, and he is now active again in the service of the Church of England. The present attitude of his devotion will be found expressed not only in this deeply interesting book, but in a little volume of poems, "The Way of Light, and Other Verses" (George Bell & Sons, 1909).

Our purpose in this article is not to traverse Mr. Hardy's scheme of doctrine. His book divides itself, to our mind, into two unequal parts, the first third containing pure gold of spiritual insight, the rest, with much that is true and helpful, proceeding to a disquisition of Christian doctrine which we can only regard as involving forced interpretation of the facts to complete a theory not required for the full assurance of faith. We are not at all moved by Mr. Hardy's assertion of the utter breakdown of the Unitarian conception of Christ, nor convinced by his own exegesis, which assumes not only that Christ himself claimed to be sinless, but "made our union with God dependent on union with Himself," and "made our love of Him a condition of our love of the Father, and of our doing the Father's will." We cannot so read the Fourth Gospel nor the Epistles of St. Paul, but neither do we find ourselves so helpless as Mr. Hardy would seem to anticipate, with regard to the supreme testimony and quickening power of Christ in the communion of our life with God. We are obliged indeed to revolt from what affects us as the unreality of the orthodox theory of his person, but the essential things of the spirit, in the love of God, the fellowship of Christ, and the victory of faith, remain with us un-

moved by the denials of the orthodox theologian.

This difference of interpretation, radical as it may seem, does not, however, separate us from complete sympathy with Mr. Hardy's vindication of the spiritual life in man, as determining his place in the universe and giving the true key to all that he is called upon to do and suffer. "He hath set Eternity in their hearts" is the chosen motto of "The Gospel of Pain," adopting from Delitzsch's translation of Ecclesiastes iii. 11, a greater thought than had perhaps possessed the mind of that ancient moraliser; and the central thought of Mr. Hardy's book, as set forth in his chapter on "The Witness of Suffering," is that the manner in which suffering is borne and the effect it is seen to have, though it be only upon a few chosen souls in perfect measure, is a sure testimony that our essential life is of the spirit and akin to the Eternal. There is an "instinct to triumph" in the human soul, which could not be there and be so manifested, as it is in many a lowly life, as in the supreme glory of the martyr, if it were not that our life is of God and our destiny the fellowship of heaven beyond the power of death. Mr. Hardy quotes from Mr. A. C. Benson's "Thread of Gold" a striking instance of the triumph of spirit over what might seem the most crushing physical disabilities, and then out of his own experience describes what he witnessed, through a long period of constantly baffled hope, in very intimate communion with one who suffered grievously to the end "pain and utter prostration, together with some of the most revolting accompaniments of physical decay." And yet, he adds, "in all this one could spiritually see, as though it had been a visible thing, the growth of something radiant within that stricken life as though the limitation and suffering were fuel which the spirit consumed, waxing stronger day by day until mortality was swallowed up in life" (p. 49).

This is a true witness, and we are deeply grateful to Mr. Hardy for placing such a record in our hands. He adds the comment of a scientific friend: "I find a more genuine 'intimation of immortality' in this triumph of the human spirit over suffering than in all other arguments I have yet listened to. In fact, it is the only one which appeals to me intellectually at all."

This we take to be the very heart of "The Gospel of Pain," and we may complete the record by one more quotation from Mr. Hardy's chapter: "The evidential value of suffering lies in the fact that it presents a field in which no earthly issue hangs upon the test. Apart from spiritual things there can be no motive for patience and calm in the presence of a fate which nothing can avert. The upward look, the kindly whisper, the smile, the silent night lighted with joy, nay, the serenity and even radiant attitude of the sufferer cannot bribe disease to stay its hand or death to delay its approach. The instinct to triumph has no motive apart from that inner life of which it is the breath and epiphany. In the reformation of character we may also see evidence of the quality of life of which we are speaking;

a man, however, may have many obvious motives for submitting to the discipline of a better life. Suffering alone has no motive if we subtract that of the Life Spiritual. Just as the courage of the soldiers on board the sinking *Birkenhead*, calmly awaiting the grip of inevitable death, affords us a finer example of valour than all the chronicles of armies, so the serenity of those who live only to suffer and to die witnesses to the quality of the Life within, and the fever of our revolt is calmed by that atmosphere of benediction. We are persuaded as we watch beside them that it is no ruthless crushing of life we see, but the release of all that is noblest and permanent from what is temporary and obstructive. We feel that it is our own blindness that is death; our own protest that is discord; and in that silent room, saddened with the sombre ritual of disease, we stand face to face with Immortality."

We are unwilling to break in upon the impression of this record with any further comment. There is a witness of the Spirit, which needs no comment nor any extraneous support. In its presence we feel that we have a hold upon the ultimate things of life, and that with God we have found the place of our security and rest. We will only add, with reference once more to the remaining chapters of Mr. Hardy's book, that in what he has told us up to this point we have found already the veritable "Gospel of Pain," and are satisfied. Standing beside the cross of Christ, seeing the light which, in the hearts of humble followers, sprang into new life of victorious faith and love, out of its grievous shadow of death, we find the same witness, and are content to be of that fellowship. In the pure humanity of Jesus we see the Way, the Truth, and the Life. It is sufficient to be with God in that spirit.

V. D. D.

## A PLAYWRIGHT OF THE WESTERN WORLD.

WHERE are we going—is it to be hill or dale, moor or sea? When this and other momentous questions concerning the annual pilgrimage are settled, one still remained unanswered. What books shall we take? We decided on a pile that included Gosse, Shaw, Lady Randolph, Yeats, and others in lighter vein to suit our varied moods and tempers. Then it occurred to one of us, that as we had failed, alas, to see the Irish Players, the next best thing would be to read the Irish Plays, that reveal the glories of the Western world. So Synge was added to our list of authors.

When the great day dawned, we started off with joyous hearts for our Innisfree. It was a little farmhouse where no sound reached us but the murmur of the never silent sea, and the delirious song of the lark. Think of it—no callers, no meetings, no committees, even votes for women ceased from troubling and the Budget was at rest. The days slipped by uneventfully enough as far as external happenings went. One sought the "rapture of the lonely shore," and realised that the woman question, burning though it is, is not the whole of life. Another nestled under the hills with pipe and book and rejoiced that



the land has values which the most mercenary of Chancellors cannot tax. Another had a fancy for a hammock chair, and for her "thought was not." Every man did that which was right in his own eyes—and there was peace by that shore of the northern sea.

In such a setting did we make the acquaintance of the immortal Pegeen and saucy Molly Byrne, beloved of Timmy, the smith. What a company of saints and sinners—priests, beggars, tinkers, tramps, human flesh and blood at its best and at its worst. There is no glamour, no shame. They say what they think and say it with a startling directness. In their love-making they are magnificent, and equally magnificent in their curse-making. Here is that intangible something we call the Celtic spirit in the hearts of these simple peasants. In every sentence there is a wealth of poetry and a tender imagination combined with a humour that make us laugh and weep at the same time.

We began with *The Playboy of the Western World*. (The plays are much better read aloud if you can get a really good reader—not otherwise.) It is a comedy, but there is a touch of tragedy in it, too, beneath the surface. It is full of rollicking fun, and shows up the amiable weaknesses of the Irish people in such a way that we ceased to wonder at the riots that accompanied its production in Dublin. Pegeen stands out queen-like, head and shoulders above them all. She is strong and brave and bonny—and a woman withal whose tears choke her when she discovers that her lover is not the hero she thought he was. The love-scene between her and Christy Mahone has surely never been surpassed.

*Christy*. "When the airs is warming in four months, or five, it's then yourself and me should be passing Neifin in the dews of night, the times sweet smells do be rising, and you'd see a little shiny new moon, may be, sinking on the hills."

*Pegeen*. "And it's that kind of a poacher's love you'd make Christy Mahone on the sides of Neifin when the night is down."

*Christy*. "It's little you'll think if my love's a poacher's or an earl's itself, when you'll feel my two hands stretched round you and I squeezing kisses on your puckered lips till I'd feel of kind of pity for the Lord God in all ages sitting lonesome in his golden chair."

In *the Shadow of the Glen* is weird, and the story in keeping with the lonesome hills and bogs and mists. A tramp drops in on Nora Burke, whose husband lies on the bed feigning death. "But it's a queer look is on him for a man that's dead," remarks the visitor, puzzled. Bewailing her past lot to a young herd, "for what good is a bit of a farm," says Nora, "with cows on it and sheep on the back hills, when you do be sitting looking out from a door the like of that door, and seeing nothing but the mists rolling down the bog, and the mists again and they rolling up the bog, and hearing nothing but the wind crying out in the bits of broken trees were left from the great storm, and the streams roaring with the rain."

What is the use of marrying again she asks, for "you'll be sitting up in your bed—with a shake in your face and your teeth falling, and the white hair sticking out

round you like an old bush where sheep do be leaping a gap." Presently the corpse sits up in his bed, pours out his wrath and turns her out of the house. The tramp rises to the occasion like a gentleman and a poet:—"Come along with me now, lady of the house, and it's not my blather [you'll be hearing only, but you'll be hearing the herons crying out over the black lakes, and you'll be hearing the grouse and the owls with them, and the larks and the big thrushes when the days are warm . . . but it's fine songs you'll be hearing when the sun goes up and there'll be no old fellow wheezing the like of a sick sheep close to your ear."

A real Celt loves the melancholy in poetry as well as in music, and here it is to perfection in *Riders to the Sea*. It is almost Greek in its tragic sense of impending doom, and the "keen" of the women recalls the wail of the chorus. Old Maurya has lost all her men-folk—the sea has claimed them. She tries to dissuade her youngest son from going with the horses to the Galway fair—"if it was a hundred horses, or a thousand horses you had itself, what is the price of a thousand horses where there is one son only?" He refuses to listen, and he goes to his doom, being found "where there is a great surf on the white rocks." It needs a mother's understanding heart to feel the deep pathos of her cry *de profundis*. "They're all gone now, and there isn't anything more the sea can do for me. . . . I'll have no call now to be up crying and praying when the wind breaks from the south, and you can hear the surf is in the east and the surf is in the west making a great stir with the two noises and they hitting one on the other."

Next in interest to the *Playboy* comes *The Well of the Saints*, a mixture of tragedy and comedy, and so full of brilliant writing that it is not easy to select quotations. Two blind beggars, Martin and Mary Dou, have their sight restored by a wandering Saint. He had always thought himself a handsome fellow, and she prided herself on being called the Beauty of Ballinatone. When each discovers what a "pitiful show" the other is, they abuse each other in a torrent of language that makes one gasp. It rushes headlong in a fine crescendo from Martin's "I'm telling you there isn't a wisp on any gray mare on the ridge of the world isn't finer than the dirty twist on your head," up to Mary's "It's many a woman is married with finer than yourself should be praising God if she's no child, and isn't loading the earth with things would make the heavens lonesome above, and they scaring the larks and the crows and the angels passing in the sky." Martin almost terrifies Molly Byrne, the "grand white handsome girl," with his passionate love-making. "It's shining you are like a high lamp would drag in the ships out of the sea." In another beautiful passage he tells her, "I'm seeing you this day, seeing you, may be, the way no man has seen you in the world," and invites her to go with him to the "lands of Inveragh and the Reeks of Cork, where you won't set down the width of your two feet and not be crushing fine flowers and making sweet smells in the air." The beggars lose their sight again,

and the Saint tries to persuade them in glowing words to have it restored once more. "And did you never hear tell of the summer and the fine spring, and the places where the holy men of Ireland have built up churches to the Lord? No man isn't a madman, I'm thinking . . . would be wishing to be closed up and seeing no sight of the grand glittering seas, and the furze that is opening above and will soon have the hills shining as if it was fine creels of gold they were rising to the sky." And this is Martin's answer: "For if it's a right some of you have to be working and sweating like Timmy the smith, and a right some of you have to be fasting and praying and talking holy talk the like of yourself, I'm thinking it's good right ourselves have to be sitting blind hearing a soft wind turning round the little leaves of the spring and feeling the sun, and we not tormenting our souls with the sight of the gray days and holy men, and the dirty feet is trampling the world."

The poet must have meant this play to be read as an allegory. Let him that readeth understand.

And now we come to the Swan Song—*The Tinker's Wedding*. It is an inimitable bit of pure comedy of the drollest kind. Sarah Casey has persuaded the tinker to make her a wedding ring, and she bargains with the priest to marry them forthwith. She celebrates the event in an unusual way, and her mother-in-law waxes sarcastic. "That's fine things you have on you, Sarah Casey, and it's a great stir you're making this day washing your face . . . washing is a rare thing, and you're after waking me up and I having a great sleep in the sun." We learn here that the priest is not always treated with respect by his flock. For refusing to marry them for half a sovereign and a new tin can, the tinker's mother ties him up in a sack and consoles him in this way: "Be quiet, your reverence, what is it ails you with your wriggings now? Is it choking, may be? It's only letting on you are, holy father, for your nose is blowing back and forward as easy as an east wind on an April day. . . . Let you stay easy, I'm telling you, and learn a little sense and patience . . . there's a good boy you are now, your reverence." Our readings have come to an end all too soon. I almost envy those who have not tasted these delightful fruits of the soil of Ireland, there is such a rich treat in store for them.

### AN APOLOGY FOR BEGGARS.

MR. W. H. DAVIES, in his last book, "Beggars,"\* has written a powerful plea for the unemployable. He has also drawn a picture, from the life, of mankind, which may be commended to the notice of all reformers who take for granted that man can be made anew to suit their own utopias. For it is to be borne in mind that reformers, preachers, gossellers, politicians, and the like, are tempted to portray man as in a most parlous state in order to set themselves and their remedies in a high relief. For these persons, Mr.

\* Beggars. By W. H. Davies, Duckworth & Co. London, 1909.



Davies, who vindicates the character of the indigent, is already somewhat out of date. The time now is—and I do not altogether condemn the new order of things—when every man who possesses more than a certain amount is a fair object of attack, not so much on account of his money, as on account of his morals. It seems to me that a writer in search of a theme might do worse than try to gather together a few examples of good deeds done by rich men, in order to show that human nature can sometimes rise even above the limitations of wealth. At the other end of the scale, Mr. Davies has drawn so attractive a picture of the wandering life, that he has fallen again under its spell, and I quite expect to hear that he has again taken to the road. After all, a beggar can only live when he touches the springs of charity in generous hearts. He applies a kind of touchstone to humanity, and those who pass the test are not the worst of mankind. But even under the new order of things the beggar will have to justify himself. Hence the perusal of this apology for the wanderer who lives upon charity, may not be without its uses to the bureaucrats who will soon constitute the perfect state. For passing through the market place the other day, I somewhat rashly engaged in argument with a Social Democrat who was speaking from a kitchen chair, and was induced to go home with some of his company to their club in order to be converted. After hearing the gospel according to Marx, almost undiluted, I was at last enabled to get a word in; for the apostle of Social Democracy came to the end of his sermon, and of his breath at the same time. I wanted to know whether there would be room for Mr. Davies under the new order of things. The reply was no. Not only the rich, but also the poor will be so much better off, that in accordance with the Marxian maxim, improved external conditions will bring improved mental conditions. Consequently, a man who is a good poet now, will be a better poet then. But he will have to work for it. And by this I mean handiwork.

This brings me to the only criticism which I would level against Mr. Davies' hero, Brum. Brum was not only a convinced opponent of work, but he was most careful as to his company, and refused to travel with those imperfect beggars who, when they were offered work, accepted it. But, on careful examination of the facts, it appears that the excuses which Mr. Davies and his friends have imagined in order to avoid work, could only be constructed by the most severe efforts of the intellect. I suggest this point for consideration when "Beggars" passes—as I hope and believe it will—into many future editions.

For the author has made a real contribution to the understanding of the social problem. He shows, in the chapter upon boy desperadoes, how the grouping together of undisciplined young men is most dangerous, even for the classes amid which they live. This aspect of the criminal life is too often overlooked by those who peer down into the social abyss from a comfortable position. Mr. Davies goes so far as to say that the crimes which are often attributed to

tramps are, for the most part, not committed by them. He attempts to vindicate the existence of a class which does not frequent the casual wards of the workhouses nor the arches of the London bridges; but, by practising a special art, earns a pittance which carries the vagabond from place to place, giving him his night's lodging and a little food. In the middle ages, the poor scholar could travel from one end of Europe to the other with the help of those monastic houses which were the glory of the Middle Ages. In England the doles of Elizabeth's Poor Law replaced the charity of the great religious houses. The progressive politicians who then broke up the mediæval traditions with a light heart, shall be convicted out of their own mouth. They included among rogues and idle persons the players and minstrels to whom we owe our English drama and our English ballads. If we believe Carlyle, when he says that the genius of William Shakespeare is a greater possession for England than the empire of India, it may fairly be questioned whether the modest plunder of the beggar outweighs the gain which we have from the continuance of his characteristic form of life. I look forward to the time when Europe shall be once more a common land, and when many a Ulysses shall return home after seeing "the cities and the heart of many men." Lafcadio Hearn and others have found in journalism a precarious substitute for the hospitality of the abbey or priory. Let us be candid. To beg is scarcely less honourable than to be connected with the press. The lies, or rather pleasing fictions, which the true beggar pours into the pitying ear, are not as dangerous as the advertisements of cheap and nasty goods and concoctions, which beguile the workingman of to-day. The rich who advertise in the papers and claim to control the press, may, or may not, be said to exploit the poor of set purpose. But it is certainly the duty of some of the poor to exploit the rich. Nor can we here blame the Charity Organisation Societies, who, at first sight, seem to be the enemies of the vagabond. Mr. Davies, speaking on behalf of true beggars, is "deeply interested in any scheme that proposes to suppress the workhouse tramp, who has not only become a pest to the ratepayers of our country—who support so many workhouses—but has also brought the true beggar to his wit's end to earn a livelihood." The distinction, I take it, is this. The beggar treats life as an open book with many interesting pages. The workhouse tramp has a mind for nothing beyond the bare necessities of life. Or, to adopt the Aristotelian classification, the workhouse tramp has for his purpose merely to live; the true beggar seeks to live with a certain nobility. And this gives me confidence for the future. Society as at present constituted tries to enslave the beggar by making him work, and it fails. The numerous improvements which we are promised in society will, doubtless, encourage other attempts to make the beggar work. They, too, will fail. For the true English beggar is a Briton that never will be a slave. In other words, humanity cannot be reduced to a system. Only one thing can be calculated upon; man over-

throws all calculations. "He hath set the world in their heart." People don't want their economic value. They want ivory apes and peacocks. And it is because Mr. Davies wants so much which he can only get by a vagrant life, that he has given dignity to his mode of life.

For the beggar is the only philosopher who, as things are, can get a living in England. Professors of philosophy, other than beggars, prophesy with one eye upon the truth, and the other eye upon the established order of things. That is to say, they are not philosophers at all; whereas, without knowing it—and here the beggar is like Socrates—he vindicates the power of human nature to rise above its circumstances. He is a cynic in the better sense, just as the jaded rich are cynics in the other sense. The beggar is also an exponent of one side of the Christian philosophy. He takes no anxious thought for the morrow, neither for his food nor for his clothes. And if sometimes this son of man has not where to lay his head, he can sleep gloriously in the open, for he has nothing to lose. I commend Mr. Davies' eulogy of sleep and his poem upon sleep to the purblind and civilised persons who cannot see through their own trappings. "When I consider what pleasure it gives me to lie abed in the mornings of my own sweet will, I cannot help but feel pity for the great majority who must needs rise to answer the demands of civilisation. Of course I could not myself be so independent if I were not contented with very little, and did not prefer freedom to fine clothes, and furniture and the luxuries of food." Here, surely, is a voice and not a telephone.

F. G.

## ONE WOMAN'S POINT OF VIEW.

Two girls sat together in the Holborn Restaurant, at afternoon tea. Both were good-looking and bright; but one was fashionably dressed and very smart, while the other wore the close bonnet and natty uniform of a hospital nurse. They were deep in conversation.

"You seem heart and soul in this New Theology movement, Erica," said the nurse, as she listened to the other girl's glowing account of the General Assembly of the League of Progressive Thought at the King's Weigh House Church.

"Rather! I belong to the Social Service workers, and I'm busy about the League, one way or another, from morning to night."

"Yes? How tired you must get, just as I do with my hospital work! And yet, of course, you love it, no doubt, just as I do."

"I simply adore the hard work of it, the feeling you must not lose a minute."

"I know that feeling too. It is quite wrong."

"What do you mean? How can it be wrong to be at work every bit of the time?"

"Because it leaves no time for prayer and meditation."

The smart girl blushed a little.

"Of course, one says one's prayers night and morning!"

"But that is not enough," said the nurse slowly.



"What else would you have—besides daily Bible reading?"

"I would have meditation and special thought."

"My dear! You sound like a monk, or nun rather, of old, or a very High Church sister. Do you mean to say that in your busy life you find time for meditation?"

"When I am off duty, I try to meditate as I walk in the quietest part of — Park. Or, at night, when I am on duty and I have free minutes."

"But what do you meditate about? I shouldn't know where to begin!"

"I will tell you, Erica, if you really want to know in serious earnest."

"Truly I do."

After a moment's hesitation the nurse said quietly—

"I try to meditate on the absolute reality of the manhood of Jesus."

Erica drew a deep breath.

"That is what one speaker made such a point of to-day at the League meetings! But, tell me, if you don't mind, *how* you meditate."

"I begin by fancying, if I am on night duty, that I hear a special footfall on the stairs. I know who it is who will come into the ward. It is the Lord Jesus. He wears his Eastern dress, and he has the beautiful face of the paintings of the traditional Christ. He smiles at me as he enters, but he does not speak, and my heart stands still at that smile. It is absolute fulfilment of every joy to have him look at you so. Then, softly, with his sandalled feet, he goes from bed to bed and looks upon the patients. It seems as if one can feel 'the virtue that goes out of him,' whether it be for renewal of life or preparation for death. Sometimes he is long beside one or more of the beds; sometimes he smiles, sometimes his deep, sad eyes are full of tears."

"When I am on duty in the Children's Ward I seem to see him bending over each little bed with a heaven of love in his face, a rapt reverence, if I may dare to say so."

The nurse stopped and her voice was shaky as she went on—

"And when I am walking in — Park I think I see him coming along, tired, worn, hard-worked. He stops to look at the idle rich who ride and frivol about, and his face is stern and determined. He smiles, the next minute, at the darling rich and poor children who *all* stare at him, and then smile up into his loving eyes. When poor women, who are selling their womanhood, pass him, I cannot fathom the expression of his face, his radiant pity, its burning purity, dazzles me."

Sometimes when I am in a shop it seems as if he stood beside me, and knew every bit of fair dealing or of cheating that goes on. So—this meditation, this picturing of the Man Jesus, our Lord and Master, brings him very close to me; and when I can pray in peace, alone in my cubicle, how real it all is! I can feel as if I knelt in reality before him, and wet his feet with my tears of penitence for all my selfishness."

"But surely!" cried Erica, "this is too realistic. It does not seem to be quite the way to awaken the Christ that is sleeping within you."

"If you tried this way of meditation,

it might not help *you*, perhaps, I can but tell you what it does for me. It helps me to realise the vision of God, as nothing else does, the vision that in Jesus *supremely*, we can see what God is like. As you yourself heard, and as I heard, for I was at this particular meeting, 'The disciple felt that in contact with Jesus he was also in contact with God, and the disciple was not mistaken.'"

## QUESTIONS AT ISSUE.

*[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]*

### A BANNED PLAY.

#### REV. F. H. VAUGHAN'S SPIRITED PROTEST.

MR. GEORGE BERNARD SHAW's forbidden play, "The Shewing-up of Blanco Posnet," was the subject of an able sermon by the Rev. F. H. Vaughan, at the Old Meeting House, Mansfield, recently.

"Atheists, we are assured, are as extinct as the dodo; agnostics are rare birds; the majority of people profess a belief in God, and the bulk of men accept Christianity. There is very little active, outspoken denial of religious belief. What inference are we to draw from this widespread acceptance of religion? Does it imply conviction? Do men really believe in the existence of God? Do people really believe in Christianity? The test of all belief is action—deeds that cost the doer something in effort, something in ease. Applying this test of action, how do we stand in regard to religious belief? Would it disturb the prosperous confession of Christianity, would the number of believers remain unaltered, if action were demanded? This is an interesting question. We can easily see that the cross of suffering would turn many back who are at present ranked with the Christian army. We accept, without thinking, opinions and beliefs which, if we stopped to consider their real meaning, we might reject, or would allow them their full value to influence our life. There are many Liberals who are Conservatives at heart, many Socialists who are in reality quite anti-social in spirit, and religion is no exception to the same blight of unreality. Men assert their belief in God without realising the tremendous implication of that belief, and they accept the name of Christian without even a glimmering of its awful, its exacting ideal."

"Everybody says 'I believe in God,' but how many would believe it to the extent of realising one fragment of what that means—the existence of a great being, controlling the world and our life? How would a man act if he really believes in God? That is the absorbing fact with which Bernard Shaw deals in his forbidden play, 'The Shewing-up of Blanco Posnet.' I saw this play recently in Belfast—Ireland having at least the advantage that the Censor has no jurisdiction there. The author calls his work, 'A Sermon in crude melodrama,' and the designation is fitting. It deals in a startling way with a profoundly

religious question, and the stage, we are glad to see, is used to further the high interests of religion. It is nothing short of a national disgrace that trumpery, and in some cases immorally suggestive, musical comedies are permitted, where this serious and virile attempt to arouse thought on the central teaching of Christianity is forbidden."

Mr. Vaughan went on to give in outline the story of the play. Blanco Posnet is on trial for stealing a horse, and the penalty is death by lynching. When captured he was found without the horse, staring at the sky and muttering about a woman and a child. The point of the play is why he was thus found when he had had ample time to get away. The mystery is soon cleared up. It comes out in the trial that as the man was making off with the horse he was stopped by a woman with her sick child, who begged the horse from him to get her child to the doctor in time. Now why did this drunken, blasphemous back-woodman give her the horse at the cost of his own life? The answer is briefly, that the man's heart is better than his blasphemy. Blanco Posnet, who openly laughs at Christian piety, is unable at the crucial test to do other than obey the fundamental dictate of the Gospel—self-sacrifice. Though he despises himself for his action, calls it going soft, yet he is unable to resist it. Gradually there dawns upon him the amazing truth that God, whose name he has blasphemed, is greater than man, a power no man can escape or outwit. God had got him. It was God who had sent this woman and her sick child and compelled his reluctant obedience. In his frenzy he sees written in the sky, "I've got the kinch on you this time, Blanco Posnet." So this swaggering outcast is converted to a belief in a God who is to be feared. "Thou hast beset me behind and before, and laid Thine hand upon me." Further in rough fashion Blanco Posnet confesses the ultimate truth of Christian morality. His noble action, although he characterises it as "a silly thing," has yet an inner satisfaction denied to the old manner of life. "Our game is a rotten game that makes me feel I'm dirt, and you're as rotten dirt as me." God's "game may be a silly game, but it ain't rotten. . . . When I played it I cursed myself for being a fool, but I lost the rotten feeling all the same. It's worth going through fire to feel it again. I'm for the great game." Bernard Shaw thus gives us through his dramatic material a most powerful and arresting sermon on the working of the Divine Spirit in the soul of an unwilling man. The impression left on one at the conclusion of the play is that the dramatist has brought us face to face with the realities of Christianity. Each one of us had to weigh up again for himself those eternal truths, and to ask himself: What does God mean to me? Do I really believe in God? Do I really see the hand of God in my life? What do I think of Christianity in its moral teaching and spiritual ideal? Is it merely something conventional, or is it not rather something real, august and imperative, demanding implicit obedience and whole-hearted acceptance, not because Christ said it, but because it was revealed in Christ's life as true for all men?



## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

## FRIENDSHIP WITH GERMANY.

SIR,—An appeal was sent out last week to all ministers in the fellowship of Unitarian, Free Christian, and other non-subscribing churches, asking them to invite the assent of their congregations to a resolution, endorsing expressions of good-will and friendship contained in resolutions passed in London in 1908, and in Berlin last June, by representatives of the Christian Churches of this country and of Germany. This appeal is being sent to all the other churches of the United Kingdom, with the warm approval and support of leading men in other denominations, including the Archbishop of Canterbury. To the members of our own fellowship it is earnestly commended in a letter circulated with the appeal, signed by Mr. John Harrison, President of the British and Foreign Unitarian Association; the Rev. H. Enfield Dowson, President of the National Conference; and Dr. Carpenter, Principal of Manchester College, Oxford. May I, as the Unitarian member of the Provisional Afterwork Committee, formed as a result of our meeting in Berlin, and now responsible for this appeal, be allowed to add a few words on the subject?

Some account of this year's visit to Germany I gave in THE INQUIRER in the last issue of June and the first of July; and with the appeal a forty-eight-page pamphlet has been issued, containing a fuller narrative of the visit, with extracts from the principal speeches, including the Kaiser's reply to the English address, and the Imperial Chancellor's message. The pamphlet, entitled "The Christian Churches: Visit to Germany," is also published, and may be had on application from the hon. secretary of the Committee, Mr. W. H. Dickinson, M.P., 41, Parliament-street, London, S.W. This, we trust, will have a wide circulation, not among the ministers and clergy alone, to whom it has been sent, in furtherance of the object of the appeal.

"I trust," said the Kaiser, "that this visit, like that of last year, will tend to promote good feeling between the two great kindred nations." And the Chancellor's message concluded: "I hope that our guests and Christian brethren will take the conviction home with them, and there maintain it, that on this side of the North Sea there dwells a peaceable and industrious people which, even as its Government, heartily desires to live in neighbourly friendship with its brothers across the Channel." The Berlin resolution will be found on page 35 of the pamphlet. At the farewell banquet at Bremen, the Bishop of Hereford said that we were going back encouraged to persevere in our work for the sacred cause of friendship and goodwill. There was much spade-work to be done, and we must beware of talking as if the victories of peace were

entirely won. We might still find ourselves drifting on hostile currents into perilous waters. We must take our spade-work seriously, and impress on our fellow-countrymen the sincere desire for friendship which we had found on every side in Germany.

That was strongly the feeling of every member of the party, and it is the hope of the Provisional Committee that ultimately a permanent Committee may be established, representative of the churches of both countries, to work together and so "bridge the estranging sea," that in any crisis the voice of religion and a genuine brotherhood may at once make itself heard, through this ready channel of utterance, to resist evil passion and suspicion and misrepresentation, and firmly to maintain the bond of peace. Meanwhile, the immediate aim of this appeal is to urge the importance of the subject upon the attention of the churches, and to plead for the active co-operation of all men of goodwill. It will be of the utmost service to the cause, if the aspiration of the London and Berlin resolutions may find an immediate response in all the churches.

V. D. DAVIS.

## IS GOD ALL-POWERFUL?

SIR,—Mr. Page Hopps has earned the gratitude of many, myself included, for the message of courage and hope he has delivered for so many years. From the summary you give of his address given last Wednesday at Mansford-street, however, it appears to have contained conceptions which to me are inconceivable and I should have thought, at variance with Mr. Hopps' own teaching. Like the Ancient Mariner, "the agony returns" again and again if I try to conceive of a God that "is not all-powerful, and has simply done what He could with His material"; and the difficulty is not lightened by such words as "Let us help God; God's burdens are many."

Surely Mr. P. H. Wicksteed is strictly correct when he says: "*We hear of a God who cries pathetically to us for our help in His struggle against evil, much as we cry to Him for His help. If we so conceive of God, He indeed is not eternal. . . . God Himself we have entangled in the flux and succession of time, but above Him now stands an iron fate which holds both Him and us in its grip, dictating the conditions under which He shall strive to gain His ends, holding Him to laws and to necessities, which are not modes of His being nor forms of His self-utterance.*" And Milton, too, rebukes us with his words:

" . . . God doth not need  
Either man's work, or His own gifts;  
who best  
Bears His mild yoke, they serve Him  
best. . . .  
They also serve who only stand and wait."

Mr. Hopps is a veteran to whom I have listened with profit many times, but I cannot follow him in this last utterance.—Yours, &c.,

R. M. RANDS.

Felbrigge Cottage, Carew-road,  
Thornton Heath.

## THE CASE OF SEÑOR FERRER.

SIR,—I am surprised to see Mr. Warren figuring as an apologist for what appears to many to be nothing less than a judicial murder. Further, if an editor may not be *ensor morum* of a foreign Ministry, may an individual reader with more propriety be *ensor morum* of an editor? I fail to see the distinction, and I refuse to believe Mr. Warren seriously advocates an insular policy for a paper representing a liberal religious body on whose adherents the sun never sets.

Nottingham.

ELLEN CROOK.

## "LAY" PREACHERS.

SIR,—Mr. Capleton raises the question as to whether it would not be better to drop the term "Lay Preacher," and substitute that of "Occasional Minister." Personally, I am not much concerned as to the title by which I am known, but at the same time it is pretty generally felt that in a non-sacerdotal church there is no room for such distinctions as are involved in the terms Minister, Lay Preacher, and Layman. However, the day when every member of a Free Church will regard himself, or herself, as liable to serve in pulpit or pew, just as the occasion may demand, is probably afar off, and so I suppose we shall continue to hear from time to time of one of our congregations dispersing without a service owing to the non-appearance of a "Minister."

In the meantime distinctions may be convenient for practical purposes, and in that case two classes—pulpit and pew—should be sufficient, and I am not at all sure that it would not be the best plan to drop the use of the term "Minister" altogether, and to substitute that of "Preacher," using it to cover both the amateur and the professional element. For the ministerial office has ceased to have its old significance in our churches. In Ireland, I believe, things are different, but in this country our ministers have almost entirely ceased to be pastors to their flocks, and have come to confine themselves to preaching and lecturing. I do not blame the ministers for this. The innate suspicion among our people of anything even bordering upon priestcraft has served to rob the minister's office of reverence. We call the minister reverend, but we do not think it. We have largely turned the ministry into a merely professional class, engaged to preach two sermons a week for as little as the law of supply and demand enables us to get their services. And the ministers on their part carry out their side of the bargain by faithfully preaching two sermons a week—often to our vacant pews—though, as more than one of our church calendars point out, in the event of any member, through sickness or other cause, desiring to see the minister in his own home, he is willing to comply if communicated with at such and such an address! Of course there are exceptional ministers and exceptional congregations, but for the moment I deal in generalities.

Whether the foregoing represents a desirable state of affairs or not, I do not venture to say, but I submit that a minister should be pastor as well as preacher; and, if it is really the desire of our people that the minister should confine himself



to his preaching, surely it would be better to openly acknowledge the fact by changing his title to that of preacher. Many difficulties would be solved thereby.—Yours, &c.,

GEO. J. ALLEN.

Mill Hill, N.W., October 25, 1909.

## BOOKS AND REVIEWS.

### THE HIBBERT JOURNAL.

WITH the October number the *Hibbert Journal* enters on its eighth year of life. We heartily congratulate the editor on its great and ever-increasing influence. It is a matter for deep satisfaction to know that a quarterly, which deals with religious problems in so catholic a spirit and in so thoughtful and scholarly a manner, should have met with such a large and wide response. It is full of the most hopeful augury for the future. We wish to express our sincerest gratitude to the Editor, Sub-Editor and Hibbert Trustees for the great work which they have done.

The present number is exceptionally interesting. It does not contain many outstanding articles of exceptional ability, but it is an eminently readable number.

Dr. Harnack's plea for a better understanding between Germany and England will be read by everyone with pleasure and approval. We are glad to have the weight of his great name and authority on behalf of a consummation so devoutly to be wished.

Dr. McComb's article on "Religion as a Healing Power" is a description of what is called the Emmanuel Church in America. The members of this church believe in the healing powers of religion. They are free from the extravagances of Christian Science and do not attempt to discard the doctor. But they believe that, side by side with medical skill, the influence of a serious faith in God and a deep human sympathy may play an important part in the cure of many diseases. We see danger in trying to turn a church into a religious dispensary or hospital, but we are prepared to believe that religious men and women may exert healing powers on the sick. There can be no doubt that the mind affects the body, and that one mind can affect another. If this is admitted it cannot be denied that religious men and women may have a vitalizing influence upon the sick. It should only be done by real religion and genuine sympathy. We should strongly deprecate anything official or pretentious or pseudo scientific in such treatment.

Mr. Naylor's article on "Luke, the Physician" is very well written and suggestive. He has brought together a number of passages in Luke and Acts which point to the medical knowledge of the writer. As a contribution to Biblical criticism it impresses us as full of fine handling and delicate insight.

Professor Alexander's article is an attack on the prevailing idealistic philosophy. We are accustomed to this from the Pragmatists. Philosophical discussion, indeed, at the present day resolves itself mainly into a battle between Idealists and Pragmatists. The one gives a monistic interpretation of the universe, which seems to leave no

room for free will. The other appears to detest anything in the nature of an Absolute, and makes truth almost synonymous with efficiency. They both tell the man in the street that they are interpreting his consciousness, and to both of them the man in the street replies that he doesn't see it. He may be wrong, but he is conscious of a free will and of an essential dualism which Idealists, for all their explanations, seem to him to deny. He is conscious of an absolute truth and falsity, a right and wrong, a fundamental reality which the Pragmatists seem to him to repudiate.

Professor Alexander's article is a bold and refreshing attack on both philosophies on behalf of a philosophy of common sense. The human mind is not the centre of the universe; it is only a very small part of the universe. He boldly describes the fashionable philosophers as belated Ptolemaics. He heralds his own views as Copernican in comparison. We wish all philosophers were a little more humble, and we are not inclined to welcome Professor Alexander's views the more because of the opprobrious names he gives to his antagonists, or the fine scientific flavour of the names by which he dubs himself.

But apart from names we are glad to read his views. They are, to some extent, a return to the old empirical or common-sense school which recognises man's mind on the one hand and matter on the other. He will not admit that reality is experience any more than Dr. Johnson. A footstool is not my consciousness of a footstool; it is, in some way, a real thing, independent of me, and possibly very much in the way. Mind does not make reality; it finds reality.

Mr. Alexander is anxious to show that his realism "is not the crude and naive statement of the unphilosophic man." All philosophers are desperately afraid of being mixed up with the unphilosophic man: they despise and dislike him. We are inclined to believe that the truest, deepest philosophy will take more account of the unphilosophic man. He is not a mere *vilis animus* to be dissected and informed of his own processes, and to be told what he is without knowing it. He has philosophical as well as civic and political rights. His consciousness, as well as his liberty and his money, should be treated with some respect. Professor Alexander, however, while deprecating in philosophical fashion any fellowship with the man in the street, is really much more in accord with him than most Idealists and Pragmatists. The great difficulty for Professor Alexander is to interpret his philosophy in terms of religion. The idealistic philosophy, with all its faults, is essentially in line with a spiritual interpretation of things. Thought is the ultimate reality. The obsession of dead matter is not felt. We believe that Professor Alexander's views are not necessarily irreligious, although they are often held by men who are irreligious; but the latter part of his article, in which he discusses their bearing on religion, does not seem so satisfactory or so clear as the earlier part.

We have no space in which to dwell further on the other articles in detail. Mr. Roberts replies to Mr. Chesterton on "Jesus or Christ." Mr. Chesterton is an irritating and elusive antagonist, especially

so in matters of Biblical criticism, of which he seems to be profoundly ignorant. The rejoinder of Mr. Roberts is courteous and strong. There is a good article on "Darwin and Darwinism," which does, however, we believe, less than justice to Darwin's discovery. Professor Peabody writes a delightful appreciation of Dr. Howe, one of the most attractive and romantic figures in the history of American social reform. He left his medical work as a young man to go over to Europe and fight with the Greeks, like Byron, on behalf of their independence. When he returned to Boston he devoted himself to the education of the blind. In 1837 the blind deaf-mute Laura Bridgman was committed to his care. What he did for her is one of the most astonishing and beautiful stories in the history of philanthropy. Later on he gave himself to the education of imbeciles and the feeble-minded. There was much of the hero and the leader of forlorn hopes about Howe, united with an intense sympathy with weakness and suffering. It must do any one good to read Professor Peabody's account of this beneficent and noble life.

H. G.

THE PRAYER BOOK PSALTER. With Introduction and Marginal Notes. By James G. Carleton, D.D., Lecturer in Divinity, Trinity College, Dublin; Canon of St. Patrick's, Dublin. Cambridge: At the University Press. 1909. 4s. net.

SOME persons, of whom the present writer is one, will find it impossible to come as near as Dr. Carleton does to the acceptance of the traditional views on the origin and date of the Psalter. For example, while we gladly accept the frank admission that the ascription of Psalms in the titles to David and others "cannot be regarded as decisive of the question of their authorship," we fail to see the cogency of the argument that the traditional attribution of so many Psalms to the royal poet is difficult to account for, if, as a matter of fact, he wrote few or none. Undoubtedly, David was a poet, as his lament for Saul and Jonathan abundantly proves. It is no less certain that he was the darling hero of Israel. But the elegy on Saul and Jonathan, certainly authentic, is purely secular in matter and tone, and the mention of David in Amos vi. 5 is not favourable to the belief that he wrote hymns of fervent and monotheistic piety. The famous passage in 1 Sam. xxvi. 19, points quite the other way. It leaves the impression that David, according to his light, faithfully served Jehovah, but it is surely inconsistent with that spiritual faith which permeates the Psalter. One has only to study the life of David in the Chronicles to see how, in the third century B.C., all real knowledge of Israel's history had been lost, and how naturally the chronicler, knowing that David was a poet, took for granted that he was a sacred poet. Nor is there a scrap of early evidence to set on the other side. True, Psalm xviii. is quoted at length in 2 Sam. xxii. But surely this does not count for much. Evidently the Psalm is a late insertion, since 2 Sam. xxi. 22 finds its natural and immediate sequel in xxiii. 8. We also desiderate a



more explicit acknowledgment that some Psalms may be confidently assigned to the Maccabean age. Take, for example, Psalm xlv. Israel has an army of its own, and is at war with its enemies (v. 19), but is helpless without help from man. It endures the calamity for the sake of its God, and, at the same time, it does not for a moment forget the covenant and the obligation of fidelity to Jehovah. Obviously these conditions are all satisfied by the Maccabean period. In what other period are they to be found? Once more the treatment of the text is too conservative for general acceptance among scholars. In many cases the Massoretic and Septuagint text are both corrupt and no help can be found except in conjectural emendation. Usually such textual alteration is at the most merely probable, though here and there attempts at correction, made by a succession of scholars, has ended in some approach to certainty. We confess that Dr. Carleton's attempt to make sense of Psalm lxviii. in the Massoretic text is, by no fault of his own, unsuccessful.

So far, by way of criticism, and the criticism does not amount to much, for Dr. Carleton addresses his work to those to whom "elaborate and diffuse commentaries" are inaccessible. This is the purpose of the book, and we do not hesitate to say that the volume is in its kind almost perfect. The spirit and execution are scholarly and candid. The introduction deals admirably with the history of the Psalter, with its leading ideas, and especially with its relation. There are statements, as we have said, which may be questioned, but we have not met with a single sentence of which it would be fair to say that it has no support among competent scholars. The explanations given of difficult passages are clear, concise, and reasonable. We can but rejoice that such a book has been placed within the reach of that large number of persons who are attracted by the spiritual depth and beauty of the Psalter, but are often perplexed when they try to understand it.

W. E. ADDIS.

**THE CHRISTIAN OF TO-DAY.** By Robert Veitch, M.A. London: James Clarke & Co. 3s. 6d. net.

THE interest of this book lies in the fact that it is an exposition of Christianity from the standpoint of an advanced modern evangelical. Many old landmarks are left behind. The ancient stock arguments for Christianity, which even in some well-informed quarters are still vastly popular, simply do not appear. And yet the book is pervaded by a deep passion of conviction, a consciousness of a real message which makes it good reading for anyone.

The author speaks of himself "as one who, whilst seeking to be loyal to the Christian teaching of the past, believes in a progressive Christian faith, and accepts the absolute authority of no traditional creed; and one who believes that the Bible is to be treated historically and the broad results of criticism are to be frankly and fearlessly accepted." Adopting this standpoint, which he describes as "Free Evangelical," the result of his thought is the very antithesis of scepticism, leading him to the deeper meanings of the truth

that "the personal Saviour-hood of the Lord Jesus Christ is the core and substance of the Christian gospel, and that the evangelical spirit is of its very essence."

Of course, the crucial point lies in the interpretation of these phrases. Almost all can accept them in some sense. A Martineau or a Forsyth may accept them, but underlying the acceptance would be found much divergence of interpretation. The exposition of Mr. Veitch is rational throughout, because it is based on a good broad sympathetic view of human evolution. He has discovered that no special pleading is necessary to establish Christianity as the most potent religious movement in human history. And in inquiring into the secret of its power he is not led astray into argumentative side-issues. He writes mainly from deep experience, and he has the power of carrying us into the realm of personal inspiration and devotion and love in which we learn how the spirit unites amidst all diversities of opinion and even of terminology.

**VALUATION: ITS NATURE AND LAWS.** By Wilbur M. Urban, Ph.D. Swan, Sonnenschein & Co. 10s. 6d. net.

WHAT almost constitutes a new branch of mental science has recently appeared, and it is so unfamiliar that this book, as it stands on the shelf with the title "Valuation, its Nature and Laws: Urban," might be taken by the unwary to have some connection with the land clauses of the Budget as they affect towns. But Professor Urban is concerned with giving a firm philosophical basis to that modern way of thought which emphasises "values," as a part of our spiritual outlook upon the world quite in addition to what is ordinarily meant by "Fact" and "Existence." Nietzsche's phrase about the "transvaluation of all values," and Höfding's definition of religion in connection with the "conservation of values," readily occur to our minds. The author claims that this new way of thought constitutes the "theoretical consciousness of a new side of reality." It is in the exploration of this new consciousness that he hopes to find the remedy for that vague distrust of science, in peril of which many minds stand to-day, because of their reaction against mere intellectualism. This vague distrust "has developed into outspoken *alogistic* and even *misologicistic* tendencies," and this threatens a breach between spiritual views and science, which cannot but injure both. It is interesting and helpful to find, therefore, that at the end of a long and exhaustive treatise—over 400 pages, in which all the apparatus of present-day logical, psychological and metaphysical research is heavily drawn upon—Dr. Urban decides that the claim of priority must be given to "values" as against "judgments of existence." Worth-experience corresponds to a larger world of reality than the limited regions of existence and truth. The fundamental thing in the worth-experience is feeling (not desire); but there is always along with this the presupposition of a reality, a fact of existence. Thus, *e.g.*, in religious belief, in its more primitive stages there is a confusion between appreciative (or worth or

value) judgments, and judgments as to reality or fact. Literal hells and paradises arise out of this primitive undifferentiation. Later, a re-adjustment takes place. The history of Christianity shows this progressive clarification of reality-meanings. The excellence of the book is assured by the fact that it belongs to Professor Muirhead's Library of Philosophy.

**A HISTORY OF SCOTLAND.** By Professor P. Hume Brown, M.A., LL.D. Vol. III. Cambridge University Press. 4s. 6d.

THE third volume of Professor Hume Brown's History of Scotland covers the period from the Revolution to the Disruption of the Church in 1843, and bears the sub-title, "The Age of Secular Interests." The days of Anglo-Scottish warfare were over, Presbyterianism was definitely established as the national form of Church government in 1690, and with the exception of the two risings of 1715 and 1745, the period is one of commercial and political development, centering about the union of 1707. It is therefore a phase of the national life with which the average Englishman is unfamiliar, for to him the Parliamentary Union brings Scottish history to a close. How many of us have heard of the rivalry between the Argathelians and the Squadrone Volante? or of the Dykebreakers of 1724-25? and though there are still those of us who know their Waverley Novels, and so can give an account of the work of the Porteous Mob, how many can trace its immediate connection with the discontent engendered of the Treaty of Union? We all know something of the Jacobite rebellions, but it is clearly shown that these have very slight connection with Scottish nationalism, which has survived the expulsion of the Stewarts, and a still severer blow, the abolition of the Parliament. Histories have generally been written by Whigs, says Mr. Fletcher in his Introductory History of England; and perhaps Professor Hume Brown may rank with the majority. But historians are, or ought to be, impartial, and if the Whig attitude predominates in these pages, it is because the national temper can only thus be truly reflected. The rebellions of the Fifteen and the Forty-five have given Englishmen a false impression of the hold that Jacobitism had over Scotland; it must be remembered that during both adventures the vast majority in the country adhered firmly to the Hanoverian dynasty, and to the principles of civil and religious liberty which that dynasty (somewhat reluctantly, perhaps) represented. Common sense fought against the Stewarts, and the cause against which common sense is arrayed will not be likely to secure the support of any large majority of Scotchmen. In the words of Professor Hume Brown, "The ideas which Charles represented were incompatible with the interests of a people which had broken for ever with the traditions of feudalism. . . . Charles and his followers were like apparitions from another age, whom the good burghers regarded as in a dream." The typical Scot of the period was not Cameron of Lochiel, but Lord President Forbes. To English readers, Professor Hume Brown's work should be extremely valuable, bring-



ing to their notice a period of Scottish history comparatively unknown to them. Scotchmen doubtless are better informed; but to one and all this concluding volume of the History of Scotland will prove equally readable and inspiring.

IN the October number of *Mind* Professor Mackenzie makes an important contribution to the literature which has followed upon the death of Edward Caird. The article aims at summing up the most essential features of Caird's philosophical work, a task which, according to the writer, is the more necessary because of a certain carelessness in gathering up conclusions characteristic of the master himself. Clearly and carefully written, with the sympathetic comprehension of a disciple, the study deserves the close attention of all interested in following the modern development of British philosophic thought. Among the critical notices—as usual a notable feature of *Mind*—Professor A. E. Taylor gives a trenchant criticism of a "Pluralistic Universe," by Professor James; while Professor Mackenzie discusses Dr. Stanton Coit's recent contributions to religious thought—"National Idealism and a State Church," and "National Idealism and the Book of Common Prayer."

WE have received from Unwin Brothers, Ltd., 15, Queen Victoria-street, E.C., their Date Indicator for 1910 (price one shilling). The fact that it is the 46th year of publication is a sufficient testimonial to its neat appearance and its usefulness.

## LITERARY NOTES.

WE understand that there has been an exceptionally large demand for the *Hibbert Supplement*, which was published by Messrs. Williams & Norgate last Saturday, and that the first issue of 5,000 copies is likely soon to be exhausted.

MESSRS. LONGMANS, GREEN & Co. will publish Father Tyrrell's posthumous volume, "Christianity at the Cross Roads," on Monday. We learn with interest that in addition to the Memoir which Miss Petre has in hand, we may expect a volume of collected essays, which Father Tyrrell had in contemplation at the time of his death.

WE regret to announce the death of Mr. Henry Charles Lea, which took place last Sunday in Philadelphia. He was a scholar of vast range, especially in the ecclesiastical history of the Middle Ages. His "Historical Sketch of Sacerdotal Celibacy," and the "History of Auricular Confession and Indulgences" are monuments of learning in the by-paths of knowledge. But his fame will rest chiefly on his great "History of the Inquisition of the Middle Ages," which stands quite alone in English historical literature. As a writer on subjects which bristle with controversy he exhibited remarkable fairness of mind. He contributed to the "Cambridge Modern History," but it was certainly a strange omission that the great American scholar was never honoured in any other way in our own country.

"THE publishing house of Fischer has just issued in four volumes," says the Berlin correspondent of the *Westminster Gazette*, "simultaneously with the Norwegian edition, a complete collection of the posthumous writings of Henrik Ibsen." They are apparently rich in aphorisms like the following, which condense Ibsen's message into a few words:—"The conscience is not something stable. It varies in different individuals and in different ages. . . . It is between the out-of-date and the up-to-date conscience that party struggles are waged." "There will be a new nobility. Not the nobility of gold or of money, of talent or of knowledge. The nobility of the future will be the nobility of courage and of will."

MESSRS. SAMPSON LOW, MARSTON & Co. publish this week the "Autobiography of Henry M. Stanley," which is compiled from material left for the purpose by the great African explorer, and edited by Lady Stanley.

A NEW volume of poems by Mr. Alfred Noyes, entitled "The Enchanted Island, and Other Poems," will be issued immediately by Messrs. Blackwood.

"THE Advertisements of the *Spectator*," by Mr. Lawrence Lewis, is an interesting book by an American author on publishers' advertisements in the reign of Queen Anne. The following was addressed to "the subscribers for Mr. Pope's 'Homer.':"—"Whereas it was proposed that the first volume of this translation should be published by the beginning of May next, this is to give notice that the undertaker intends it shall be delivered two months sooner than the time promised. Whoever, therefore, is willing to subscribe for the said book, is desired to cause the first subscription (which is two guineas) to be paid to Mr. B. Lintott at the Cross Keys between the Temple Gates in Fleet-street, and to receive from him receipts for the same before the end of January next; at which time the subscription will be shut up. All persons may be assured that no books will be printed in the same large volume with the same ornaments of graving, or upon Royal paper except just the number that shall be then subscribed for."

THREE of the most interesting MSS. of George Meredith have been purchased by Mr. J. Pierpont Morgan for eight hundred pounds. The MSS. are "Diana of the Crossways," "Lord Ormont and His Aminta," and "The Amazing Marriage." These manuscripts were given many years ago by Meredith to Frank Cole, his gardener for thirty years, who lived in close communion with him, admired and loved him, and who always called him "the master" with infinite respect and reverence. George Meredith gave these MSS. to him with the intention, no doubt, that he should benefit by them financially at his death, as he particularly notifies in his will that to Frank Cole he had left "adequate provision" instead of the conventional legacy of money.

THERE is a charming little paper en-

titled "Personal Recollections of George Meredith," in the *Century* for October by Frederick J. Bliss, who relates how he was first introduced to the works of the great writer at a time when he was superintending excavations "at Lachish of the Amorites." The post-bag brought him a copy of "The Egoist," and "late into that night, and into many following nights, when on the camp had fallen the desert stillness, broken only by the boom of the distant Mediterranean, or by a burst of wild chanting from a neighbouring Arab encampment," he read of the twistings and turnings of Sir Willoughby Patterne in his valiant attempts "to show a calm and brave front to the much-considered world of society."

THE *Book Monthly* refers to the fact that works of science and sociology grow and multiply in number from year to year, and the increase in books dealing specially with Socialism has been remarkable. Not so long ago the average circulating library reader would have thought it high treason to himself to ask for a book about Socialism, but to-day they are asked for by the hundred and eagerly read. Probably one explanation of this is that the Socialist ranks have enlisted some writers who are vastly entertaining quite apart from their Socialism. Always it is individuality that tells in a book, makes it interesting, and so brings readers to it.

## PUBLICATIONS RECEIVED

THE CONGREGATIONAL UNION:—The Person and Place of Jesus Christ: P. T. Forsyth, M.A., D.D.

MESSRS. CONSTABLE & Co.:—Last Poems: George Meredith. 4s. 6d. net.

MESSRS. DUCKWORTH & Co.:—A Critical Introduction to the New Testament: A. S. Peake. 2s. 6d. net. Faith and its Psychology: W. R. Inge. 2s. 6d. net.

HACHETTE ET CIE.:—A Travers les Choses et les Hommes: C. Wagner.

MESSRS. HODDER & STOUGHTON:—George Meredith; a Primer to the Novels: J. Moffatt. 6s. net.

MESSRS. REBMAN, LTD.:—The Prince of Destiny: Sarath Kumar Ghosh. 6s. net.

MR. T. FISHER UNWIN:—The Irish Fairy Book: A. P. Graves. 6s. Men and Manners of Old Florence: Guido Biagi. 15s. net.

Cornhill.

## MEETINGS AND SOCIETIES.

### BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

#### MEETINGS IN THE NORTH OF IRELAND.

THE British and Foreign Unitarian Association held a series of meetings in the north of Ireland at the beginning of the present week. The deputation included the President, Mr. John Harrison, Rev. W. Copeland Bowie, Rev. H. Enfield Dowson, B.A., Rev. Charles Roper, B.A., and Rev. T. P. Spedding. The Rev. Charles Hargrove also had been appointed a member of the deputation, but unfortunately, and to the regret of all, he was unable, owing to indisposition, to take the journey. In addition to the Association's deputation there were present at the meet-



ings, representatives of the Sunday School Association—Rev. J. J. Wright, Rev. Henry Rawlings, M.A., and Mr. Ion Pritchard, while Miss Helen Brooke Herford represented the British League of Unitarian Women, and Rev. Dendy Agate, B.A., the Ministerial Fellowship. Several members of the deputation were engaged in conducting services at various churches in and around Belfast on Sunday, the 24th, and preached to large congregations. On Monday a luncheon was provided in Belfast, when the delegates received a cordial welcome from the ministers and members of the Irish Non-Subscribing Church. The afternoon of the same day was devoted to the hearing of two papers by Dr. Mellone and Rev. Charles Roper on "The Liberal Awakening in Religion and the Opportunities of a Liberal Faith." In the absence of Dr. Mellone his paper was read by Rev. Joseph Worthington. In the course of an interesting and stimulating address, Dr. Mellone said that the Liberal movement in religion was increasing in depth and extent every year, and had even attracted to itself distinctive names. Modernism in the Church of Rome, new theology in the Congregational Church, and Unitarianism in the Non-Subscribing Church were simply different phases of one great Liberal movement. They were lines of development converging towards the same goal and destined to meet at last in a purer and nobler faith than the world had yet seen. There were signs of a change even in the deliberations of the General Assembly of the Presbyterian Church. For that assembly had begun to discuss the terms of subscription. But the discussion had not yet led to any very great result, and their dogmas still remained unrevised and unaltered. Individuals might have progressed, but the churches stood still. The large orthodox bodies were therefore losing their hold on the masses and herein lies our opportunity. "What had we to offer these people? Were we going to offer them a mere criticism and correction of orthodox theology? Are we going to tell them that they must be contented with that condition of life into which it has pleased God to call them, especially with their wages as determined by the state of the markets? Or are we going to show them that we not only talk about the brotherhood of man, but have a sincere desire to make that brotherhood a real thing in life? Men will believe in your God only, if you so speak and act that it is possible for them to believe in you. If they cannot believe in you they will not believe in your God either. There is a cant of the Liberal faith just as there is a cant of Evangelicalism. Let us avoid it like poison. Men have ceased to trust in high-sounding phrases. They have outgrown the morality of the nursery. They are hungry for the bread of life. We have the power to give it them if we will." Dr. Mellone went on to speak of the difficulties confronting Liberalism in the Non-Subscribing Church. There was the prejudice against the name Unitarian, a name which, nevertheless, was attached to our theological position as closely as a dog's tail is attached to the dog. "But there is no need to wag the tail too much." "It is not the most important part of the dog." "It is not even always an accurate indication

of his sentiments." "I am much more interested in his heart and head than his tail." Sentences which, judging by the applause they evoked, evidently expressed the sentiments of the large audience that had gathered in the Central Hall. In other words, the principles and ideals of the best kind of Unitarianism are much more important than the name by which they are designated.

The Rev. Charles Roper followed with his paper, in the course of which he declared that there was a widespread interest in the criticism to which orthodoxy to-day was being subjected. The Church of Rome was honeycombed with modernism. The official standpoint was one thing, the individual opinion another. The Liberal awakening he believed to be more intellectual than practical. But Liberalism had come to stay, and its significance was a refusal to accept the revelation of one age as final and authoritative for all ages. Liberalism said that theology was a living thing, and consequently a growing thing, and as a growing thing a changing thing. It did not aim so much at a system of belief as at creating an atmosphere and freeing every human soul from the thralldom of mere tradition and ecclesiasticism. There is no final goal, for the search for truth is infinite.

In the discussion which followed Mr. John Harrison, while admitting the fact of a liberal awakening, thought he saw signs of a reactionary spirit, especially amongst younger people, and the Rev. H. J. Rossington, while admitting the fact of a Liberal theological awakening, had grave doubts as to the reality of a deeper interest in religion.

A public meeting was held in the First Presbyterian Church in the evening, at 8 o'clock. Mr. John Harrison officiated at the organ, and kindly gave an organ recital from 7.30. The Rev. J. J. Magill, president of the non-subscribing Association, was in the chair, and several members of the deputation addressed a largely attended meeting. All the speakers, as one of them remarked, were "brief, bright, and brotherly." Mr. John Harrison, speaking as "a layman to laymen," pleaded for renewed efforts in behalf of the Liberal faith, and for a greater enthusiasm. Rev. H. Enfield Dowson referred to the "signs of the times"—the *Hibbert Journals*, the free faculty of theology in Manchester, the new social enthusiasm which he declared to be the spirit of Christ taking possession of mankind everywhere. "We seek no sectarian victory," he said, "the cause of Christ is the cause of all."

Rev. W. C. Bowie followed in the same strain. We are not engaged in any local sectarian movement, but a great human movement. We want to render help to those perplexed with theological religious difficulties.

Rev. J. J. Wright asked us to recognise the growing social enthusiasm amongst the young people of our schools. We must guide the thoughts of the young and find them something to do. We are engaged in making men better. "Man is not man yet." Man-making, nation-making, heaven-making too, that is the work which lies to our hand. Miss Helen Brooke Herford, Rev. E. Savell Hicks, and the Rev.

Dendy Agate also addressed the meeting, which concluded with the singing of a hymn and the benediction.

A meeting in the interest of Sunday schools was held on Tuesday evening at Mountpottinger, the principal speaker being the Rev. J. J. Wright.

The arrangements for the meetings were in the hands of the Rev. H. J. Rossington, and he is to be congratulated on the result.

#### WOMEN CANDIDATES FOR METROPOLITAN BOROUGH COUNCILS.

The Triennial General Election for Metropolitan Borough Councils will take place on Nov. 1. Owing to the passing of the Qualification of Women Act, in 1907, women are now eligible to serve on these bodies, and 61 women have been nominated in 19 out of the 28 boroughs in the Metropolis. These women represent all shades of thought and opinion, and many are already known for their public work.

The Women's Local Government Society, as a non-party organisation, urges the electors of London to do their utmost to secure the return of suitable women on Nov. 1. There are 1,362 elected Borough Councillors in London exclusive of the aldermen, and it does not seem much to ask that 61 of these should be women when the urgent need for their work is realised. The Society would point out that it is no new thing for women to be elected as members of sanitary authorities in London, for from 1894 to 1899, thirteen women served on the vestries, three of whom are standing at the present time. Also since August, 1907, nine women have served on city and town councils in the provinces with conspicuous success, and only during the past fortnight Miss Eleanor Rathbone has been returned to the Liverpool City Council.

The action—or inaction—of a Borough Council affects the lives of all the inhabitants, but especially those of the women and children. Women sanitary inspectors are now appointed in every metropolitan borough, with the exception of Deptford, Greenwich, and Shoreditch, and it is of importance that women councillors should be on the Public Health Committees which are concerned with sanitation. The co-operation of women, too, is essential in dealing with unemployment, and the claims of unemployed women will not adequately be considered until women are members of the bodies that have now to be elected.

The Women's Local Government Society does not undertake to promote the candidature of individuals, but information as to the various women candidates can be obtained at the offices, 17, Tothill-street, Westminster, and useful leaflets obtained.

#### THE SOCIAL MOVEMENT.

In an article in the August *International*, entitled "The Passing of Private Charity," Mr. J. A. Hobson vigorously assailed the Majority Report of the Poor Law Commission. "Under the title of voluntary aid," he says, "an audacious attempt is made by the Majority Report to establish and endow with public authority and public funds a self-elected body of charitable amateurs. . . In actual constitution and method of work it is pretty evident that these committees will be charity organisation societies endowed with legal compulsory powers to investigate all cases, &c." The Editorial Notes of the October *C.O.S. Review* retaliate on Mr. Hobson, and claim, amongst other things, that he is a *C.O.S.* man in spite of himself. In the same number of the *Review* there is also a paper by Mr. C. S. Loch, "Solidarity as a Test of Social Condition in England," in which he defines solidarity as "a contract, the parties to which are bound each for all and all for each to fulfil the terms of the contract." Those then who are maintained or relieved by society at large are, whatever the reason may be, not fulfilling their part of the contract. Mr. Loch reiterates the opinions which he has always so consistently defended—that gratuitous old-



age pensions and free meals for school children weaken social obligation and family responsibility, claims that municipal trading as a whole is economically unproductive, and urges once more that "in the main pauperism is not due to economic difficulty, but to moral defects and troubles." There is an admirably clear article by Mr. C. Osborn on those portions of the Poor Law Report which deal with medical relief, and an interesting account of his work among the poor by a doctor who has practised for nearly a generation in the East End of London. The most valuable portion of this number of the *Review* is the three pages of Notes on Social Work Abroad, which describe briefly what is being accomplished in the way of social legislation and experiment by various enlightened public authorities on the Continent.

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Much is hoped from the newly-formed Care Committees organised by the London County Council. A preliminary memorandum of the work which they are expected to do has been issued to all members. As these instructions represent a very considerable advance on what until recently was generally considered desirable or possible, we call attention to the following extracts:—

"Hitherto committees have been formed to deal only with schools classed as 'necessitous,' and the work has been concerned chiefly with the feeding of children. The Council, however, desires that the Care Committee shall no longer be concerned merely with the provision of meals, but be effective Care Committees, taking an interest in the general welfare of the children, and befriending them in co-operation with their parents and with all existing agencies."

#### DUTIES OF THE SCHOOL CARE COMMITTEES.

- (1) To interest themselves in the general welfare of the children in the schools.
- (2) To endeavour to induce parents to obtain the advice and treatment recommended in the medical report book of the school, and to confer with the school nurses.
- (3) To determine what children are necessitous.
- (4) To notify the local association of Children's Care Committees as to the number of children to be fed.
- (5) To advise and help parents in connection with the after-employment of children, referring suitable cases to the local apprenticeship committees, and generally to befriend children with useful advice and guidance.

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The reference in last week's *INQUIRER* to the high rate of infant mortality in the British Islands suggests some mention of one valuable preventive agency—"The School for Mothers." Under various names—Mothers' Guilds, Babies' Welcome, Mothers' and Babies' Welcome—these institutions are springing up in various parts of the country. Ten are already at work in the provinces, and there are eight in London, including one which meets at the Bell-street Domestic Mission. At the last-mentioned, leaflets, e.g., Advice to Mothers, Children's Eyes and How to Care for Them, Hints to Mothers, Hints on Management of Children above One Year, are distributed, and patterns of simple clothes are given if required, and a banana crate, fitted up as a cradle, is kept on show. These crates can be obtained at 1½d. and 2d., and can be fitted up very cheaply. When mothers attend for the first time certain particulars are taken down as to the rest of the family. The baby is weighed, and one of the doctors sees it and gives advice as to the feeding and general management. A simple emulsion is sold at cost price, and feeding-bottles and good and cheap materials for making infants' clothes are also sold. Expectant mothers are also encouraged to join a Provident Maternity Club.

Some of these schools have already been so long at work that the results of their efforts to train necessitous and ignorant mothers can be tabulated; and it is claimed that where they are in operation there has been a remarkable diminution in the death rate among the infants of mothers who have attended the schools; and moreover, that the regular visits to the homes where an infant is under friendly supervision have had a general uplifting effect, which has extended much farther than the care of the child.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the office on Wednesday, except in the case of meetings held too late in the week to make this possible. Reports should be made as short as possible. Long reports from local newspapers should be summarised and sent in the form of a short paragraph, except in the case of events of unusual importance.

**Brighton.**—The anniversary of the Free Christian Church was celebrated on Sunday, Oct. 17, when the Rev. W. H. Drummond preached at both services. At the annual social meeting held on the following Monday evening Sir Thos. Fuller, K.C.M.G., who is a staunch friend of the church, presided, and spoke in warm terms of appreciation of the ministry of the Rev. Priestley Prime. Other speakers were the Rev. J. J. Marten, of Horsham, the Rev. S. Burrows, of Hastings, who spoke on the way we look at the Bible to-day, and the Rev. W. H. Drummond, who pleaded for a renaissance of theology. What we needed was a new process of deep, earnest thinking and grappling with the facts of life and the divine facts of the world. The Church, he said, that has in it the spirit of sympathy, and of warm human fellowship, and is a living school of experiential religion, is the church which will attract and hold men. The Rev. Priestley Prime followed in the same strain, and pleaded for a stronger sense of divine sonship to give reality to our social ideals.

**Edinburgh.**—A social meeting of the congregation was held in the Goold Hall on Tuesday, October 19, to welcome Rev. S. H. Mellone as assistant minister. Rev. R. B. Drummond, who presided, said he might have hesitated about accepting the kind and considerate offer of the M'Quaker Trustees to provide an assistant minister had it not turned out that Dr. Mellone was prepared to settle among them and give them the benefit of his talents and experience. He had known Dr. Mellone intimately for some fifteen years, and he had all confidence that the arrangement would prove satisfactory. Mr. William Coventry, who gave the welcome on behalf of the congregation, said it would be embarrassing to Dr. Mellone and presumptuous in him were he to speak or attempt to speak in his presence all the praises they knew and felt to be his due. He said thrice welcome. First and foremost they welcomed him for his own sake, secondly they welcomed him for the sake of Mrs. Mellone, and lastly they welcomed him for the sake of their dear old pastor and the relationship he bore to him. They greeted him with every good wish, and prayed that all happiness and success might attend him at St. Mark's. Dr. Mellone made a suitable reply. Addresses were given also by Revs. James Forrest and E. T. Russell.

**Ilford.**—The first anniversary services, held last Sunday, were thoroughly successful. Rev. W. H. Drummond, B.A., preached in the morning. In the evening, the visit of Rev. James Drummond, D.D., of Oxford, attracted a congregation which packed the church, every seat being occupied, while a dozen people stood at the back and in the porch. On Monday evening the annual meeting of the congregation was held. The meeting was in turn presided over by Mr. E. R. Fyson and Rev. W. H. Drummond. The report showed an average attendance at the morning service of 44 and at the evening service 92. As this period included the holiday season these figures were considered satisfactory. A special word of praise was given to the loyalty and enthusiasm of the younger members. The financial statement showed £550 added to the building fund during the year. The church debt consists of £96 due to the bank and £575 due to the Chapel Permanent Building Society. The first instalment of £50 is due to the Building Society on December 31, and to raise this sum it was agreed to consider November as a month of self-denial, and collecting cards, with a space for each day in the month, will be distributed. Several good donations were immediately

promised. All last year's officers and committee were re-elected with the addition of some vigorous new blood. Coffee and music and a happy address by Rev. W. H. Drummond followed.

**Liverpool.**—A most interesting and helpful meeting of the Workers' League took place in the Liscard Memorial Chapel Hall, Liscard, on Thursday, Oct. 21. Between sixty and seventy members and friends were present, and the president, Lady Bowring, took the chair at 3 p.m. Two papers, one on the Crèche, maintained by a committee of Liverpool ladies at No. 5, Wesley-street, Liverpool, and the other on "Christmas Dinners," were read by Miss O. M. Rawlins, of Hope-street, and discussed freely. The secretary gave an account of the first annual general meeting held at Essex Hall, London, on June 2. After tea and music, Mrs. Hill, of Liscard, spoke of "Happy Evenings for Children," and of "Work in Defective Schools."

**London: Islington.**—A small sale of work kindly opened by Miss Helen Brooke Herford, was held in Unity Church schoolroom recently, in aid of the Benevolent Society. The sum realised amounted to about £18. The visit of the Unitarian van to Highbury aroused much interest in the district, with Rev. E. Savell Hicks, as missionary, on three evenings, when the audiences increased in numbers. A short joint service, conducted by Dr. F. W. G. Foat, M.A., and Rev. E. Savell Hicks, concluded the mission. Subsequently several visitors found their way to Unity Church. Large congregations assembled on Sunday, Oct. 24, to hear Rev. Mary Safford, LL.D., of Iowa, U.S.A., on the eve of her departure from England. Before announcing the closing hymn in the evening, the preacher added these farewell words:—"I am very pleased indeed to have had the pleasure of meeting and greeting so many kind friends in this church and congregation, and when I leave England I shall carry with me, from the services to-day, the thought of the Divine unity that binds us all together wherever we may be, whether on sea or land, and makes us one in God."

**London.—The Boys' Own Brigade.**—The Rev. J. C. Ballantyne writes:—"The good folks of Kentish Town strained out at their windows on Sunday night last, and asked each other what it was all about. Bugle notes sounded and drums beat; the idlers gathered to see, and on the 'colours' that waved as their bearers marched were to be read the words that solved the problem—'Boys' Own Brigade.' It was the London Battalion, over one hundred strong, gathered for their sixth United Religious Service, and marching for Clarence-road Church. It was an inspiring service for all who were present. Apart from the boys the congregation was a large one, augmented by a number of enthusiasts from Rhyl-street mission, and the chapel was well filled in all its parts. Rev. F. Hankinson, minister of the chapel, conducted the service, his readings and prayers having in them a hopefulness and strength which helped us all. The sermon was delivered by Rev. W. H. Rose, chaplain of the 2nd Company, B.O.B., Rhyl-street, who spoke from 1 Tim. iv.:—"Exercise thyself unto godliness; for bodily exercise is profitable for a little, but godliness is profitable for all things," &c. It was a direct appeal to the best side of the boy nature; a call for a life of thoroughness, honour, purity, and reverence, for the constant exercise of the qualities that make for godliness. At the close of the service, the battalion partook of refreshments, kindly provided by the friends at Kentish Town. The return march was not uneventful; and No. 1 Company, in sight of home and making its way along the Embankment suffered a hooligan attack of the worst order, clods flying, caps knocked off, and ugly language used. But the bugles sounded and we came through unharmed at the Blackfriars end. Militarism! there's where your militarism and your fighting spirit lies, in these undisciplined, unloved lads, roaming wild in our city streets. Oh, if we could have them in B.O.B. drill halls, gymnastic classes, singing practices, B.O.B. ambulance classes, social clubs, Sunday classes, united services under the influence of clean and good comradeship! Let us sound a note here, clearer than our bugle call. Do not talk to us



of militarism; we do not advance it; we strive to 'increase pure and upright living among boys'; to inculcate among them a spirit of association for the highest aims. Here lies the basis of a true peace and of a righteous citizenship."

**Manchester: Pendleton Unitarian Free Church.**—The church was reopened on Oct. 24, after being closed for four weeks for purposes of repair and decoration, and also for erecting art windows. The latter are the gift of Mr. George Harold and Mr. William Dixon Winterbottom, in memory of their father and mother, Mr. Archibald and Mrs. Helen Winterbottom, who, while members of Monton church, were frequent worshippers in the evening at Pendleton, and deeply interested in its welfare, helping considerably when the schools were built. The work has been executed by Mr. E. A. Taylor, artist, of Salford, and consists of five window panels in the apse representing Honour, Truth, Virtue, Justice, and Purity, and a double-panelled window in the nave illustrating the text "Her children shall rise up and call her blessed." The apse series is a rather unusual treatment of ecclesiastical subjects, and all are a great aesthetic enrichment of the church, making it more worthy of its sacred function. The morning service was conducted by the minister, Rev. R. Nicol Cross, M.A., the sermon dealing with the relation of artistic and religious ideals, from the text of Paul: "Whatsoever things are lovely think on these things." The evening service was conducted by the Rev. Neander Anderton, B.A., the former minister, who has maintained a deep interest in all the churches' schemes. In the afternoon the opening meeting of the Cross-lane Brotherhood was held in the church, the minister taking the chair, and the address being given by Hilaire Belloc, M.P., who dealt with the necessity for national welfare of maintaining both the technical and the academic sides of education, and of bringing the latter within easier reach of the masses of the people. The highest avenues of learning should be made more accessible to all classes of the population in England, if it were to be a really serious and considerable factor in their development.

**Newcastle-under-Lyme.**—Old Meeting-house Social Service Class.—On Wednesday evening, 27th inst., Mr. J. C. Wedgwood, M.P., gave an address to the Social Service Class on "No Tariff Reform," being an answer to Captain Grogan, the speaker of the previous week. Mr. Wedgwood dealt with the subject in an able manner, and replied to the numerous questions poured in upon him. There was a large attendance. Councillor John Mayer occupied the chair.

**Norwich.**—A presentation has been made to Mrs. Mottram in recognition of her long and unremitting labours in connection with the erection of the Martineau Memorial Hall. These labours may now be said to be quite completed, as the last penny of debt has been paid by the raising of a special and final subscription list amounting to about £155 this year. The presentation consisted of a portrait of Mrs. Mottram to be hung in the Hall, and a jewel casket, the latter a piece of beautiful work in beaten silver and copper, with the arms of the Martineau family and those of Mrs. Mottram in coloured enamels, and surrounded by inscriptions recording the occasion. The work was executed by the Guild of Handicraft, London.

**Nottingham.**—The 104th anniversary services in connection with the High Pavement Sunday school were held on Sunday, Oct. 24. Unfortunately the tempestuous weather seriously affected the attendance of both scholars and congregation. The services were conducted by the Rev. W. G. Tarrant, B.A., of Wandsbury.

**Oldbury.**—With the object of raising £50 towards the current expenses of the Unitarian Meeting House, an autumn fête and sale of work was held in the Free School on Monday and Tuesday evenings, Oct. 18 and 19. The opening ceremony was performed on Monday evening by Mr. W. Byng Kenrick, and the Rev. Joseph Wood, of the Old Meeting House, Birmingham, kindly officiated as chairman. The total proceeds of the two days' sales amounted to £45 15s. 2d.

**Pontypridd.**—Harvest Thanksgiving services were held on Sunday, October 17, when the minister, the Rev. J. Park Davies, B.A., B.D., preached in Welsh, and the Rev. E. Ceredig

Jones, M.A., in English. The annual concert was given on Thursday, at the Town Hall, and was thoroughly enjoyed by a large audience.

**Rotherham Appointment.**—Dr. Stanley A. Mellor (of Huddersfield), has been offered and has accepted the unanimous invitation to become the minister of the Church of Our Father. He enters upon his duties the first Sunday in December.

**Southend-on-Sea.**—On Sunday last, the 24th inst., a most interesting service was held in the Unitarian Christian Church, Darnley-road, at which a large congregation assembled. It was a service in memorial of the late Rev. Robert Spears, the founder of this church. The preacher, Mr. T. Elliot, took for his text verse 9 of Psalm 69. "The zeal of thine house hath eaten me up." The preacher proceeded to briefly sketch the life of Mr. Spears, tracing his early religious impressions as springing in their breadth and catholicity from the simple infant prayer taught him by his mother—"God bless everybody, amen." At the close of the address a memorial brass, the gift of Mr. Sloman, bearing an inscription copied from that on the tablet in Highgate Church, was unveiled by Miss Sloman with a few words of tribute of respect and admiration for Mr. Spears; a very fine, life-size portrait of Mr. Spears, by Mr. W. Savage Cooper, was also, by the kindness of Mr. Sloman, hung permanently in the church.

**Stockport.**—On Sunday, October 10, the anniversary of the Sunday-school was combined with Harvest Thanksgiving, when the preacher was the Rev. E. D. Priestley Evans, of Bury. Large congregations assembled, that in the evening nearly filling the church. The collections amounted to about £13. On Monday, October 18, the Literary and Social Union held the first meeting of its new session, when the president, the Rev. B. C. Constable, read a paper on "John Stuart Blackie and his Day Book." On Wednesday, October 20, the annual congregational soirée was held, when about 80 persons were present. An enlarged and framed photograph of the Rev. B. C. Constable was on view for the first time, completing the set of photos of ministers of the church, so generously presented by the hon. secretary, Mr. R. T. Heys. Vocal and instrumental music was given at intervals, and the minister delivered his annual address, which he devoted to interesting reminiscences gathered from old programmes, circulars, &c., collected by the late Miss Hirst. The senior warden, Mr. W. Humphreys, presided.

**Swinton.**—The annual church sermons were preached on Sunday last by the Rev. J. E. Manning, M.A., of the Home Missionary College. Mr. Manning also gave an address full of interest to the scholars in the afternoon.

**Unitarian Church, Darlington.**—The anniversary services were held on Sunday, Oct. 24, when a most welcome visit was paid by the former minister, the Rev. J. H. Weatherall, M.A., of Bolton, who conducted morning and evening services. On the following day the anniversary tea took place, and was followed by a public meeting, at which the Rev. S. S. Brettell, M.A., presided. Addresses were given by the chairman, Rev. J. H. Weatherall, M.A., Rev. A. Hall, Newcastle; Rev. W. H. Lambelle, Middlesbro'; Rev. R. H. Maister, Stockton; Rev. W. Lindsay, Sunderland; Miss Lucas and Mr. Cox-Walker, Darlington.

Sensible people will not be misled by it, and will only be inclined to laugh at Mr. Nickerson's gullibility or his fondness for a certain type of platform oratory, which provides sensational copy for the press. But this kind of irresponsible talk is always mischievous. If it were true, there would be both wisdom and charity in reticence. When it is false, it becomes simply deplorable.

"X. Y. Z." gives the following details in the *Daily News* about the first visit of Prince Ito to England:—"Over 46 years have elapsed since Ito first arrived at an English port in a sailing ship, having spent six months on the voyage from Shanghai, via the Cape of Good Hope. A Japanese friend was telling me to-day how the trip came about. Just after Japan had been opened to Europeans, young Ito and his friend, now the Marquis Inouye, obtained permission of their feudal lord to go abroad and see what other countries were like. They got as far as Shanghai, and went into the offices of Jardine, Mathieson & Co. The only English they knew was the word "navigation." This they repeated to the manager, who knew no Japanese, but, thinking they wanted employment, put them on a ship just about to sail. The captain, too, knew no Japanese, and there was nothing for it but for them to buckle to and work their passages. On arrival in London, however, Mr. Mathieson soon put matters right, and the future statesman and his friend stayed two years, only returning to Japan when they heard of the growing influence of the reactionaries, who wished to close Japan again to foreigners."

"THERE has been so often need to criticise the working of the Italian law against the exportation of works of art," says the *Times*, "that it is only fair to record an instance in its favour. A short time ago, at the villa of the Aldobrandini, in Porto d'Anzio, Prince Ludovico Chigi, on behalf of the Aldobrandini family, formally made over to the Minister, Signor Rava, and other representatives of the Italian Government, the famous Greek statue discovered upon the Aldobrandini property, and the statue has been placed in the National Museum delle Terme, and added to the art treasures of the nation." The statue, it appears, was found lying on the sea-shore, to which the estate reaches, after a storm that resulted in part of the cliff being brought down by the waves. The discovery was reported to the proper authorities, but little excitement was aroused until about twenty years later, when an offer to purchase it was made to its owners by a foreign dealer. Permission was asked of the Government, which thereupon sent an official inspector—a well-known sculptor—to report, and the consequence was that the statue was finally bought for the nation for £18,000.

SPEAKING at the meeting which was held a week ago in support of the movement to form a national theatre as a Shakespeare memorial, Miss Ellen Terry said that if the theatre reflected evil, it was because our life was evil. If it was snobbish it was because we were snobbish, and if vulgar and sentimental it was because we ourselves were vulgar and sentimental. You could not cure an ill by suppressing the symptoms. A healthy public opinion would produce a healthy and honest drama; and it was the beginning of this public opinion which was now demanding the establishment of a national theatre. She wished she could conjure with the name of some person with whom they were in sympathy, and whose memory had not faded from them. They might not think it unnatural of her if she mentioned the name of Henry Irving, who had this scheme of a municipal theatre always before his eyes and his thoughts, who lived for his art and died for it, and passionately worked for it until the end, believing that the theatre was the builder of character, and the great joy-giver, showing the people the beauties of cloud and sunshine and of the mother earth. Beauty, good, and knowledge were three sisters who never could be sundered without tears.

An interesting account is given in the "Journal of the African Society" of the Ohlange Industrial School in Natal, which is

## NOTES AND JOTTINGS.

WE received lately a copy of an American newspaper in which the Rev. A. C. Nickerson, minister of All Souls' Unitarian church, Plainfield, New Jersey, gives his impressions of a recent visit to England. He describes in lurid language the vast preparations which are being made for the inevitable conflict with Germany. "England," he says, "is a vast camp. Her people feed every day on the possibility of war." We have good reason for saying that Mr. Nickerson's area of observation was small; we believe that he preached for the Rev. W. L. Tucker at Bridport for several Sundays last summer and paid short visits to a few other places. Possibly he may have talked with a few Englishmen of strong military bias. It is a very precarious foundation for all this violent scaremongering.



due entirely to native enterprise. "Its founder, Mr. John L. Dube, received his early education at Amanzimtoti, the school belonging to the American (Congregational) Mission. Mr. Dube subsequently made his way to the United States, where he paid his way through Oberlin College by the work of his hands. He began by doing ordinary 'chores' about the college, and afterwards learnt printing, which, besides being financially more profitable, enabled him in after years to start the Zulu paper of which he is now editor, *Ilanga las'e Natal*. It is hardly surprising that his health suffered under the continued strain of these various activities; and at the end of five years he was obliged to return to his native country. After three more years in America, this time accompanied by his wife, who wished to qualify as a teacher, he, in 1900, erected a small wattle-and-daub shanty, into which were gathered a few boys from the neighbouring kraals. This served as a dwelling-house for the boarders, the classes being held in the open air; but as the undertaking prospered, better accommodation was secured, and now the boys' school is housed in a substantial building. At present there is no house for girls, who only attend as day scholars, but it is intended to build one as soon as funds will permit. In the term ending June, 1909 (the year is divided into two terms of four-and-a-half months each), the total number of pupils was 139. The institution is independent of any European society or sect, and is controlled by a body of seven European and Native trustees. The teaching staff are all Native men and women. Both Christians (of all denominations) and 'kraal natives' are received as pupils. Mr. Dube is now in this country endeavouring to raise funds which the extension of the work has made imperatively necessary. Additional land is needed for the farm—also farming and other tools—a house for girl boarders, and, above all else, an endowment fund."

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